



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Educ  
5818  
61

UNIVERSITY REFORM.  
SPEECHES DELIVERED AT A PUBLIC MEETING.

1861.

Educ 5718.61

Harvard College Library



ADDED TO THE  
PARKMAN COLLECTION OF  
CANADIAN HISTORY

BY GIFT OF  
CLARANCE MACDONALD WARNER

University Reform.

REPORT  
OF THE  
RESOLUTIONS ADOPTED  
AT A  
GREAT PUBLIC MEETING  
OF THE  
INHABITANTS OF KINGSTON,  
WEDNESDAY EVENING, 6th MARCH, 1861,  
WITH THE SPEECHES  
DELIVERED ON THE OCCASION.

KINGSTON:  
HARRIS & M. ORRINGTON, BOOK AND JOB PRINTERS.  
1861



0

# University Reform.

---

## REPORT

OF THE

### RESOLUTIONS ADOPTED

AT A

### GREAT PUBLIC MEETING

OF THE

### INHABITANTS OF KINGSTON,

WEDNESDAY EVENING, 6th MARCH, 1861,

## WITH THE SPEECHES

DELIVERED ON THE OCCASION.

---

KINGSTON:  
JAMES M. CREIGHTON, BOOK AND JOB PRINTER.

1861.

Edw 3818.61

**Harvard College Library**  
**Gift of**  
**Clarence MacDonald Warner**  
**July 21, 1917**

## REPORT, & c.

---

In compliance with a Requisition, signed by a number of citizens, the Mayor of the City of Kingston convened a public meeting of the inhabitants in the City Hall, on Wednesday evening, 6th March, 1861, to consider the question of University and Collegiate Education. The following are copies of the Requisition and the Mayor's Proclamation calling the meeting:—

### REQUISITION.

#### UNIVERSITY REFORM.

*To His Worship, O. S. Gildersleeve, Mayor of Kingston.*

KINGSTON, 22ND FEB., 1861.

SIR,—We, the undersigned, respectfully solicit your Worship to call a Public Meeting of the inhabitants of the City of Kingston, on an early day, to consider the question of University and Collegiate Education, and whether the present system of localizing the same in Toronto, is consistent with the original intention of the Endowment, or conducive to the interests of the Province.

We have the honor to be,

Your Worship's most obedient humble servants,  
Hugh Fraser, Wm. Ferguson, James Moore, J. E. Clark,



E. A. Burrowes, James Hope, John Fraser, A. Drummond, Samuel Chown, Alex. Ross, H. Cunningham, John Kerr, Geo. L. Mowat, Alex. Bruce, Alderman Allen, Alderman Livingston, Councillor Livingston, John M. Hamilton, John Shaw, Alex. Cowan, J. J. Burrowes, Alderman G. Davidson, F. J. George, E. Chown, E. H. Hardy, Joseph Bruce, H. Skinner, C. W. Jenkins, Alderman Richardson, John Breden, James Gardiner, George T. Oliver, John Duff, Alex. Bamford, Thomas Radcliffe, Thomas J. Angel, John Jones, David Shaw, James Linton, John C. Jones, J. Cridiford, W. B. Ferguson, A. McPherson, Wm. Anglin, T. C. Rudd, William Allen, Edward J. Barker, J. C. Clark, A. W. Murdoch, John Henderson, Robert Waddell, James Minnes, Henry Dugan, Samuel Sleith, W. Kirk, G. S. Hobart, Robert White, John Kinnear, E. MacEwen, George Walker, Charles Livingston, Wm. Martin, Charles Johnston, Michael Doran, James Watt, Wm. Armstrong, J. O'Reilly, Joseph Skinner, J. McKay, Jr., Donald Urquhart, Joseph Fox, George Movers, John Creighton, Wm. Irving, David Cunningham, Samuel P. White, J. Meagher, John G. Deary, W. Ireland, Joseph Bruce, John Worswick, George Chown, Henry Grimason, W. McMillan, D. McVicar, C. Hooper, Thomas Rudd.

MAYOR'S CHAMBERS, }  
City Hall, Kingston. }

I will convene a Meeting in pursuance with the above Requisition, in the City Hall, on Wednesday evening next, at 6½ o'clock,

O. S. GILDERSLEEVE,  
*Mayor.*

28TH FEBRUARY, 1861.

CITY HALL, 6TH MARCH, 1861.

The meeting was very largely attended, evincing great public interest in the important question of University Reform. It was, in fact, as stated in the Daily Whig, the most influential public meeting of the inhabitants that has ever been held in Kingston, and the greatest unanimity characterized the proceedings. Among those present, were observed the Honble. Alexander Campbell, M. L. C., Hon. John Hamilton, M. L. C., Mr. Kirkpatrick, Q. C., the Ven. Archdeacon Stuart, Colonel Cameron, Drs. Stewart, Dickson, Yates, Fowler and Lavell, Wm. Ferguson, Esq., the Rev. Principal Leitch, Rev. Dr. Ryerson, John Paton, Esq., the Rev. Mr. Rogers, St. James', the Rev. A. Stewart, Rev. Dr. Machar, W. G. Hinds, Esq., Bank of Upper Canada, Andrew Drummond, Esq., Montreal Bank, Rev. Dr. Green, Rev. Mr. Pollard, George Davidson, Esq., J. Creighton, Esq., Rev. Mr. Jeffrey, H. Skinner, Esq., Sheriff Corbett, Rev. President Nellis, Professors George, Williamson, Mowat, Weir and Lawson, John Fraser, Esq., Chas. S. Ross, Esq., Commercial Bank, William Anglin, Esq., J. O'Reilly, Esq., S. Muckleston, Esq., H. Skinner, Esq., John Rowlands, Esq., and many other leading citizens, the City Hall being densely filled.

The Mayor took the chair at 7 o'clock, and, having constituted the meeting, said :

LADIES AND GENTLEMEN,—In consequence of an urgent requisition which was received by me, as Mayor of this City, requesting me to convene a meeting in the City Hall, for the purpose of taking into consideration the subject of University Reform, I have taken the necessary steps for carrying this wish into effect; and I have no doubt that you will receive from gentlemen who are now present a full exposition of that important question.

#### THE VERY REV. PRINCIPAL LEITCH'S ADDRESS.

The Rev. Principal Leitch rose to address the meeting. Dr. Leitch said—the resolution which I hold in my hand, reads thus : “ That it is desirable that the system of higher education established in Upper Canada be rendered more national in its efforts and results than it has hitherto been, and that

these objects can be best obtained by means of collegiate institutions established in different parts of the Province; and that the apportionment of the University endowment should be made so as to grant a fair share of public aid to such Colleges."

The public feeling which has led Your Worship to call this meeting is one that does the greatest credit, not only to Kingston, but to Canada at large. It indicates the growth of a national and patriotic spirit. It is naturally to be expected, that in the early history of a country, embracing many nationalities and creeds, local interests should for a time predominate over national, and that patriotic feelings should be kept in abeyance by those of a less generous kind—by mere sectional feelings; but a stranger on landing in Canada and mingling with the people is surprised and delighted to find that the spirit of national unity has made such progress, and that the country has nearly outlived the period of individual and local grasping. Were it not for this rising spirit of nationality the spectacle of this large and influential meeting could not be presented this evening. And happy is it for a country when such a spirit arises. The growth of patriotism is like the development of a new moral sense, and practices that would be tolerated or winked at at an earlier period, are condemned as compromising the national honor. But the national spirit may be strong, and yet it may be long before it gains practical ascendancy over the local and the selfish. It must, generally, conquer every inch of ground before it can repose in triumph. There are usually four stages in the history of a new country before it achieves a complete nationality. The first is the reign of the individual, when some one possessed of great natural sagacity and administrative ability virtually governs the country. But this narrow basis cannot last long, and the individual gives way to the reign of the family; but the family compact can only be a very transitory stage. The sphere must still widen, and the family yields to some one dominant city, which, by its commerce or its population, has gained an ascendancy. We are now passing through the last stage, when the purely local and selfish policy is forced to give way to the national and patriotic.

I mention these stages of national development merely that

the University question may be more fully understood. This question affords the best illustration of the contest between the good and the evil principle, between the national and the local, the philanthropic and the selfish. The munificent University endowment was, originally, a royal grant of land, and was a gift to the Province generally. There was no local restriction whatever ; but it had to pass through the ordeal of all the forms of local and self-aggrandizing power, so that the Province as a whole has never as yet come into possession of the gift. Act after Act has been passed by the Provincial Parliament to wrest it from the grasp of local power and consecrate it to its rightful purposes. But however well intended these measures were, some sinister influence always defeated their object. And this vast national endowment has been employed merely to aggrandise one city, and a very small section of the community.

Some elementary explanations may be necessary to the full understanding of the question. Much confusion has arisen from not clearly distinguishing between a University and a College. Sometimes they are virtually identical, but, in this question, it is absolutely necessary to draw a clear line of distinction. When they are distinct bodies, the University is simply the examining and certifying body—the certificate being termed a degree. The College is the teaching body. In some cases it is of little consequence, though the University and the College should be one and the same body. In other cases it is of vital importance that they should be totally distinct. The point may be illustrated by the case of ordinary schools. If a man sets up a private school of his own, he is both teacher and examiner—College and University ; and no harm can result as long as parents can judge of the efficiency of his teaching. They are really his inspectors. But suppose the Corporation of Kingston agreed to support a certain number of schools, and to pay the schoolmasters according to their efficiency, it would never do to make a teacher his own inspector, or the inspector of the other teachers. The inspector must be a party wholly independent of the individual teachers. In the Universities of Scotland, the University of Dublin, and the Universities of Canada, the University and the College are practically the same, as, in most cases, they are supported by their own private funds.

But when Colleges form part of a national scheme, supported by state endowment, it is absolutely necessary that the inspecting, examining and certifying body should be independent of the Colleges, or, at least, if the Colleges are represented, they must be impartially represented. The University of London is a good illustration of the inspecting body being totally distinct from the teaching bodies or Colleges. If the inspecting body be also empowered to distribute the funds amongst the various teaching bodies, it is doubly important that it should be so distinct as to be above all suspicion. The *University* needs no imposing buildings. It can transact its business in an ordinary office. Special buildings are required only for *Colleges*. The University may meet at any distance from the Colleges. For example, if it was thought necessary, it would be quite possible to affiliate all the Colleges of Canada to the University of London. The examination papers could be sent out to Canada, and only one trustworthy person would be required to see that the papers were fairly submitted to the students. The papers with the students' answers would be returned to the University of London, and degrees awarded according to merit. This plan, while costing only a merely nominal sum, would have given much greater satisfaction and security for impartiality than the plan adopted at Toronto. I do not mean to advocate such a scheme. I hope we will yet see a national university of our own; but I give this illustration to show the nature of the functions of a university. The term *degree* when used in connection with the University of Toronto requires some explanation. The natural meaning of the degree of M.A. or B. A. is that it certifies that the party has gone through a college course of study, and that he has creditably acquitted himself. It does not certify that he is more learned or wiser than men who have not received a college education. Its essential character is to certify the fact that he has received a college education. The non-natural sense of the term *degree*, as used and acted upon at Toronto, is that it may apply to men who never were within the walls of a college, or received any college training. The degree is there merely a certificate that he has passed an examination, not that he has received a college training. This is a mere question of definition of terms, but the practical and moral question is, Has the University of Toronto implemented its engagement by giving degrees which cost lit-

tle more than the paper, when it received ample funds to give the costly substance as well as the cheap symbol, the education as well as the certificate? Are not such degrees illegal by the statute? The next term requiring definition is *student*. I was long perplexed myself, and I know many others who have been similarly perplexed, as to the real state of the attendance of students. A flood of light is thrown on the matter by the meaning attached to the word *student* in the Toronto returns. According to the natural meaning of the word, a student at a university is one who regularly attends classes during the day, and spends his nights in study. This is by no means the meaning of the word at Toronto. The student may never hear a single lecture, never perform a college exercise. He may be all the year round a store-keeper in some distant town. He has only to put his name in the University books, go through an examination, receive probably a sum of money in hand, called a scholarship, and he ranks as a student. If he is an industrious young man the £30 may be useful in adding to his stock in trade: if he be a fast young man it will aid him in leading a gay life, but there is no obligation whatever to submit to any college attendance or discipline. There is still another novel meaning attached to the word student. Dr. Williamson, as part of the obligation of the college to the Corporation of Kingston, will deliver a short course of lectures on astronomy to the public, and it is to be hoped that hundreds of the people will attend. Now if Queen's College imitate the example of Toronto you will be all returned as occasional students, our institution will be proved to be in a most flourishing condition! The real test of the state of a University is the number of *bona fide* students going through a regular course of college instruction and proceeding to a degree in one of the faculties, and not the number of *quasi* students which may be exhibited by novel definitions. I have now to some extent cleared the ground. With these definitions of terms we shall be better able to understand the discussion to-night.

There are two grand essential requisites of a national system of higher education; first, that there should be one University with a plurality of Colleges, the Colleges being situated in the most important localities throughout the country; and secondly, that the endowment and affiliation of Colleges should be on the ground of equal religious rights. In short, the basis of

nationality is a diversity of Colleges and equality of religious rights. The necessity of Colleges in different parts of the country is so obvious that unless it were to cover a misappropriation of the public money, a contrary view would never be thought of. In France there is but one University, but twenty-six affiliated Colleges. In Scotland there are four Colleges in different parts of the country. In England the whole country is studded over with Colleges. There are about fifty institutions affiliated to the University of London. The British Government, when lately establishing Colleges in Ireland, did not endow merely one College in a single locality, but they endowed three in different localities, superintended and examined by one University Board; and there is no country in the world in which the inconvenience of having only one College would be more felt than in Canada. The first essential element of a national system of education is that there be Colleges in different districts of the country. But if it is to be a Toronto thing, one College will do. (Cheers). Why should the people of Kingston not have the same advantage as the people of Toronto in getting education cheap, and having their sons educated under their own eye. The advantage of having Colleges in different centres is shown by the fact, that from the city of Kingston alone, there are upwards of sixty *bona fide* students attending Queen's College, which is more than one-third of the whole number. Only a small fraction of this number could enjoy the advantage of a College education were they compelled to go for it to Toronto. (Cheers.) District Colleges not only afford an opportunity, but diffuse a taste, for higher education. There are other advantages besides the mere teaching, to which the other University seats have an equal right. There is an excellent library in the University College, Toronto, to which the people of Toronto have full access. Why should the people of Kingston not have the same advantage? (Cheers.) A museum has been expensively fitted up, chiefly for the benefit of the people of Toronto. These are important educational appliances for the people at large. Why should the people of Kingston not have a similar advantage in connection with her University? And so in regard to the vast sums which go to the benefit of the citizens of Toronto. I do not grudge the people of Toronto their advantages, but I would have them shared with the other University seats. (Applause.)

Again, a plurality of Colleges is absolutely essential for healthful competition. In commerce competition is healthful, but in Academic institutions it is far more necessary. There is nothing like competition in education. (Cheers.) At Oxford there are twenty-six distinct Colleges, and if there is room for so many competing Colleges within one square mile, surely there is room for three or four within the two hundred thousand square miles of Upper Canada. To unite the district Colleges into a national institution, it is necessary that there should be a University Board which should alone have the power of granting degrees to the students from the various Colleges. The University Board should consist of but a small number of persons, so that the responsibility might be greater, and that they should be able to hold their meetings at any of the College seats as might be desired. Or perhaps the simplest plan would be to allow each College with University powers to confer degrees, but only on those students who, on the report of authorised examiners, were declared qualified,—the examiners being of course supposed to examine the students at their own College. The manner of carrying out the plan is unimportant, provided no College be allowed to exercise any influence in its own favor or against the other Colleges.

The other essential requisite of a national University is that an equality of religious rights should be scrupulously observed. Canada, by her whole history and Constitution, is pledged to religious liberty. No individual or institution is to be proscribed on account of religion; all are to be held as qualified to serve the State, and the service of no one is to be rejected because of his religion. If a soldier offers to enlist in the army to fight for his Queen and country, his services are not rejected on the discovery that he is an Episcopalian, a Methodist or a Presbyterian. You simply enquire whether his service is needed, and whether he can really give the service required. So in regard to secular education, when an individual offers his services, the only question should be, are his services needed, and can he give the service required. And what holds in regard to individuals should hold also with institutions. The State in Canada has declared that it does not require religious teaching; therefore, in the affiliated Colleges no endowment can be expected for the teaching of theology, and where there is a theological faculty



it must be supported from other sources. But if the Colleges can give all that is required in the way of secular education, why should they be proscribed for their religion. The state says—we want only secular education; our youth must be admitted to all the advantages of the College without any test; they must be able to take degrees without any test; they must have no denominational teaching or religious exercises imposed upon them without consent of their guardians, and, to secure the widest choice of teachers, you must impose no test upon the secular professors. Now, if a district college agrees to all this, would it not be the worst kind of sectarianism to say—No, you are an Episcopalian, Methodist or Presbyterian; you belong to a denomination, and therefore we cannot accept your services. No system can be national which ignores the fundamental element of our national liberty—the equal rights of all denominations. (Cheers.) District Colleges and equal religious rights form the two grand essential elements of a national education; but there is another principle which ought also to be recognized, viz., the principle of aiding localities in proportion as they can aid themselves. (Cheers.) Government aid should be given merely to stimulate local effort. This is the principle of the common school education of Canada. Government gives merely to supplement local liberality. And why should it not be applied to the higher education? The present existence of so many Colleges raised by voluntary effort, shows that there is sufficient educational vitality in the Province to carry out the principle. The present University endowment would go a great way indeed, if each locality was bound to contribute in proportion to the sum demanded. If Toronto was to contribute in proportion to its wealth and importance, it would take a truer interest in the efficiency of its College, and a large sum would be liberated for the diffusion of academic education throughout Canada.

When I first turned my attention to the question I was disposed to lay all the blame upon the statute, as empowering the University of Toronto to alienate the endowment from its legitimate purpose. But after carefully examining it, I am convinced that it was conceived in the best spirit, with truly national aims. It was one of the many but abortive attempts to rescue the University from its purely local and

sectional character, and make it a national and catholic institution. In the Act of 1853 the voice of the Province protested against the monopoly. All the essential elements of nationality are recognised in that Act. In the preamble we have the following words: "Whereas the enactments, hereinafter repealed, have failed to effect the end proposed by the Legislature in passing them, inasmuch as no College or educational institution has under them become affiliated to the University to which they relate, and many parents and others are deterred by the expense and other causes from sending the youth under their charge to be educated in a large city, distant in many cases from their homes; and, whereas, from these and other causes, many do and will prosecute and complete their studies in various parts of the province, to whom it is just and right to afford facilities for obtaining those scholastic honors and rewards which their diligence and efficiency deserve, and thereby encourage them and others to persevere in the pursuit of knowledge and sound learning." Here the necessity of district colleges is clearly recognized both on account of the expense of going to Toronto, and on account of its being a large city. The mention of the largeness of the city unmistakeably points to the scruples of parents in regard to the temptations of large cities, and the experience of all countries shows that the largest cities are not the most advantageous localities for a University education.

The Act is equally explicit as to religious proscription. It recognizes most fully equal religious rights. But in endeavoring to pull down the local monopoly of the funds, two fatal blunders were committed, and to these all the subsequent evils can be ascribed. The first error was in regard to the apportionment of the endowment. In the first draft of the bill, a provision was made for the affiliated Colleges receiving a certain fixed amount of endowment. This was altered, probably at the suggestion of some astute counsellor, who hinted that the other Colleges might get a larger share if they would just allow Toronto to take as much as it needed, and that they would get every farthing of the surplus. Whoever the adviser was, he, no doubt, had great faith in the absorbing powers of public bodies, and foresaw that the surplus would be purely an imaginary quantity. But then, the sum was so enormous that it appeared to be beyond all power of absorp-

tion by a single College with a single faculty, and that faculty with a mere handful of students. In the evidence on the University question, Professor Ambry, who carefully sifted the matter of students, found that the average number of *bona fide* matriculated students for the three previous years was 48. But at the commencement, the number was much smaller. The problem was to spend the whole endowment in teaching this handful of students. The present annual revenue is about £15,000 or £16,000, but were it not for the immense sums sunk in the University buildings and the lands alienated to the city of Toronto, the revenue would be about £20,000 yearly. By the University College calendar, the average annual number of *bona fide* graduates, that is, graduates who have actually studied at University College, is 8. At this rate, each graduate has cost the country £2,500. That is, the regular collegiate education of a single student has cost about as much as the annual revenue of Queen's College with 4 faculties, 14 Professors and 170 *bona fide* students. If we take into account the capital sum squandered, the cost of each graduate will amount to the enormous sum of £4,300. You can conceive the dismay with which the University contemplated the possibility of solving a problem which should lead to such an astounding result—the problem to spend the whole revenue without leaving a surplus. At first they failed in the attempt, and there was actually a surplus. This surplus was not handed over to the other Colleges as the statute required, as there was a growing confidence in their power of spending. There was now a plan adopted by which the solution of the problem was made more practicable, which was to operate upon the capital so that the annual sum should not be of an unmanageable amount. Nearly £100,000 of the capital was at once, and illegally, wiped out by sinking this sum in a vast pile of ornamental buildings, which were not at all needed. A valuable grant of land was also made over to the city of Toronto. This waste of the capital is going on at such a rate, that if it be not speedily arrested, there will be no national endowment to distribute, and the revenue will sink to such a sum that no one will deny that it is hardly adequate to support one college and one faculty. The problem of the University will thus be solved, but at what a loss to Canada! There is no time for delay if the nation is to rescue any part of this munificent fund.

While this waste is indeed a serious charge, yet much can be said to mitigate the severity of the judgment of the public. The statute must bear some of the blame, though it by no means sanctioned the waste of the capital, which is by far the most serious charge. It was by far too great a temptation for any corporate body to make it the judge of its own wants, and to ask it to help itself freely out of the public purse without any limit. If this corporation has succumbed to the temptation, let us not forget that it was led into temptation by the too generous confidence of the statute. It is wrong to put too great a strain upon the individual conscience, and doubly so to try too much the corporate conscience.

The other blunder, that of so constituting the University as to admit of the College being identified with it, facilitated this waste of the fund. The College was the absorbing medium, and the University, which was simply the College in another character, supplied the funds for this absorption. The result was such as might be anticipated from human or rather corporate weakness.

Had the other Colleges entitled to the surplus merely lost their share of the endowment, the matter would be of comparatively small moment ; but the national funds were employed in such a way as was calculated to ruin them did they not supply a real national want.

To understand how the matter worked, let us again take the illustration of ordinary schools. Suppose the Corporation of Kingston agreed to aid four or five schools in different wards of the city, and to divide a thousand pounds among them ; and let us suppose that instead of employing an independent inspector and examiner, they gave the thousand pounds to one of the schoolmasters and said to him : " Examine your own school, and take as much of the thousand pounds as you need, and when you have supplied your own wants, you can divide the surplus among the others, according to their efficiency, of which you are the judge." The favored individual finds that he cannot do with a farthing less than the whole sum, so he goes to his brethren and says that he is sorry he cannot give them any money, but, being a conscientious man, that he is willing to give his opinion of the schools and scholars. (Cheers.) Would not this be adding insult to injury ? But this is not all. Let us suppose

that he uses the money to the injury of the other schools. To maintain his position and his right to the whole sum it is necessary, if possible, to put down the other schools by drawing away their scholars, and he uses the money which should have gone to these schools for the accomplishment of this purpose. He charges no fees, and he advertises this in the district of the other schools. This does not succeed, and he advances another step. He not only offers education without fees, but he actually offers a sum of money in hand to induce scholars to attend his school. This is certainly strong enough, but there is a lower depth still. Finding that children will not leave their own districts to attend his school, he gives them a sum of money in hand and says: "You need not attend any school at all. If you come to me once in the year, I will hear you say a lesson. I will give you a certificate, which will serve your purpose just as well as if you had attended your district school. You may indeed attend a district school, but then I am the examiner, and I will examine you in lessons very different from, though easier, than those you get at the district school, so that you have a better chance of passing if you don't attend at all." If this plan succeeds, the scholar, who now may be apprenticed to some tradesman, is returned as a scholar to the corporation, and a plea made out for monopoly. The result of the transaction is, that the injured school loses a scholar, the monopolising school gains a scholar in name, and the scholar himself, while he gains a sum of money, loses his education. We have only to change the schools into colleges, and make one of these colleges, namely, University College, the inspector, and we have a representation of the actual state of matters. This institution has not only monopolised the common fund, but employed it, not intentionally it may be, but yet in such a way as was calculated to ruin the other colleges, and the principle of monopoly necessitated this. No fees are charged. Sums of money in the shape of scholarships are given, (there are sixty at £30 each) to induce young men to attend, and when they will not attend, they may still have the £30, work at their trade in some remote part of the Province, and after a few examinations, for the *bona fide* character of which there is no proper guarantee, they receive degrees, though they never were within the walls of the college. Perhaps the worst fea-

ture of the case is, as shewn in the evidence at Quebec, the lowering of the standard of education which the unendowed Colleges had struggled to maintain, though strongly tempted to increase their students and their fees, by acting otherwise. The rich corporation, to make out a case for monopoly, must have students somehow, and it did not scruple to approximate its standard of education to that of the Grammar School or Commercial Academy, that it might recruit its numbers from the same sources. The money that was meant to elevate education, was thus employed to lower it, and the very principle of the monopoly demanded this. To maintain the monopoly, the University must have a show of students, and to induce students it not only offers large money inducements but lowers the standard of education. Unless the other colleges had some real root in the soil of Canada, they could not have stood till now such assaults. With their limited means they had a sacred regard for the dignity of literature, and they have triumphantly proved that Canada is ready to stand by them in asserting a higher standard than the principle of monopoly will admit of.

One of the arguments found necessary to cover the monopoly of Toronto is that the other colleges claiming a share of the endowment are denominational. Now, it is difficult to see what is meant by this. We deny that they are denominational in any sense which ought to exclude them from a share of the grant. There is undoubtedly a denominational faculty at Trinity and Queen's College, but no one has asked a share of the grant for their support. The faculties of arts, and law and medicine, are quite distinct, and it is only for them that we claim a share of the endowment. The teaching is not restricted to any denomination. Students of all denominations may attend without signing any creed. There is no denominational teaching. The secular Professors do not require to take a test either at Queen's College or Victoria College. In Queen's College, the number of Professors in arts, law and medicine, not belonging to the Church of Scotland, is greater than the number of those who belong to it. The only denominational element is that the Board of Trustees are members of the Scotch Church. But the public have to do, not with the denomination of the men who offer the article wanted, but with the

quality of the article itself. Suppose that government advertised for tenders for government stores, and that the offerers appeared with samples of their goods, would it be just to say to one man : Your flour is certainly of the best quality, but you are an Episcopalian, and we don't want denominational flour ; to another, your broad-cloth is unexceptionable, but you are a Methodist, and we don't want denominational broad-cloth. But a third man comes, and being asked, his denomination, says that he is Episcopalian and Methodist, Jew and Mahomedan ; that all creeds are alike to him ; he is pronounced to be the right man, and a liberal, honest fellow. His non-denominational flour and broad-cloth are passed without inspection, and he is told to charge his own price. Every man would condemn such practice as exclusive sectarian dealing. It is the proscription of a man for his religion. Now this is precisely the sectarian policy on which the University of Toronto has proceeded in excluding all colleges from the share of the endowment except one, which, after all, is a denominational one—the denomination being creedless ; and let it be remembered that, of all denominations, the most bitter and intolerant are the non-religious or creedless. The denominations that have established Colleges, and they form the vast majority of the population of the Province, undoubtedly think denominational Colleges best, but they do not ask the state to endow them *because* they are denominational, but *because* they can do the work required. They say to the state, if you must ignore religion altogether, carry out the principle fairly. Do not support this monopoly on religious grounds. Do not endow the University of Toronto because it has a negative religious creed, while you reject the claims of others because they have a positive religious creed. Be consistent and exclude religious grounds altogether. Ignore negative as well as positive creeds. Let the endowment be solely on the ground of doing the work required, and let the same test of efficiency be applied to all. It may be argued that though Queen's College is not denominational in teaching or in professors, that, after all, it is, in result, denominational. Now, tried by this test, Queen's College is much less denominational than University College. From an analysis of students given in the evidence on the University question, it appears that one-

half of the students of University College belong to the single body of Presbyterians. The advantage of this munificent endowment is enjoyed chiefly by this one body. He did not find fault with this, he was naturally proud of the sagacity of his countrymen in getting the lion's share and in turning this endowment to the gratuitous education of their ministers while other bodies have to expend large sums for the support of Colleges. (Cheers.) Queen's College was by no means so denominational in its results. The number of students belonging to the Church of Scotland, exclusive of those in the Divinity Hall, is only about one-fourth of the whole number. It has been argued in favor of the non-religious character of the system of Toronto, that although Protestant families might send their sons to a denominational college, you could never expect Roman Catholics to do that. Now, what is the actual state of the case? Why, that the proportion of Roman Catholics is four times greater at Queen's College than at University College, and this can readily be understood. Any conscientious Roman Catholic would much rather run the risk of having his son's Catholicism shaken at a denominational college, than have his very Christianity sapped in the cold chilling atmosphere of a religiousless college. (Applause.)

While ascribing the failure of the University endowment to the monopolising spirit of the city of Toronto, it would be but fair to acknowledge the fact that a better spirit is rising there, and that there are many citizens of Toronto who so deeply deplore the whole matter as any true-hearted Canadian can do, and are anxious for a reform. Above all, can we forget the fact that it was a Toronto man who, amidst the bitter and ungenerous obloquy of his fellow citizens, had the patriotism to expose in its true colors this scandalous monopoly, which compromised the honor of his native land, and threw discredit on the cause of learning. Dr. Ryerson has raised an imperishable monument to himself in the Common School System of Canada, and only one thing more was necessary to complete the obligation of a grateful country. To that task, the reform of the higher education of the country, he has bent his energies, and he will be untrue to his antecedents if he relax his efforts before he has accomplished his purpose. Before sitting down I would only remark that I have scrupu-



lously avoided any remark that would reflect on the efficiency of the accomplished professors in University College. Nothing could be further from my purpose than to disparage the teaching in that institution. Indeed the teaching, even according to the reduced standard, is the great redeeming feature of the whole matter; for one is glad to find something real amid so much that is hollow. I would give the professors the credit for a desire to have other colleges placed in a position of fair and honorable rivalry, and I am sure they would be ultimate gainers by submitting to a reform which, by raising the standard of education and extending its influence, would vindicate the honor of the nation and elevate learning in the estimation of the people.

The Rev. Principal Leitch then moved the adoption of the first Resolution, and concluded his eloquent address amidst loud and continued applause.

The Resolution was seconded by John Fraser, Esq.

His Worship the Mayor having again read the Resolution, and put the same to the meeting, it was carried, with great cheering.

### HON. ALEXANDER CAMPBELL'S SPEECH.

The Hon. Alexander Campbell rose to move the second Resolution :—

"That the University of Toronto, although monopolizing the ample national endowment, granted for higher education, has hitherto failed to accomplish the object contemplated by its establishment; that no chartered colleges have been induced to affiliate themselves to it; that its benefits have been restricted chiefly to Toronto and its neighborhood; and that the entire expenditure of the national endowment through it and University College does not reach the people at large, for whose benefit such an endowment was intended."

In rising to move the resolution, the Hon. Mr. Campbell took occasion to express his pleasure at the interest which was manifested in this question of education by the people of Kingston. It was a great pleasure to those who had to speak, to know that the large audience then before him had been called together by the simple announcement that such a meeting would be held, and without the placards, the adver-

tisements, the newspaper paragraphs, and the machinery generally employed for the purpose of calling together meetings of that kind. They would be charged, he had no doubt, with being actuated by local interests and feelings. That, to some extent would be true; they were interested in Queen's College, which exercised an important influence in this locality and throughout the country, and on these grounds they were interested in its welfare. The people of Kingston for their resources and population had taken no mean part in its creation. They had sat by its cradle, they had witnessed the struggles of its youth, and they hoped to see it in its vigorous manhood. (Cheers.) Its usefulness endeared it to the people of this city and to the people of the Province. But let it not be supposed that because they had these interests and acknowledged it frankly, that their views were altogether narrow and selfish; the aim of this agitation was to bring home to every family in Canada, so far as may be consistent with a University education, the benefits of an endowment intended for the whole of Upper Canada for that purpose. The general scope of their ideas was not selfish, was not local; it was not that they wished to obtain a portion of the public money for Queen's College alone, but to diffuse over the whole of Canada the good intended for the whole of Canada. (Hear, hear, and cheers.) The resolution with which he had been entrusted was one which required a copious use of figures, and he begged their indulgence for troubling them in this particular, while he would endeavour to show what was the extent of this University endowment and what might have been done with it. The commencement of this endowment originated many years ago, in 1827 or 1828. The first charter for a University was granted by a Royal Charter of His Majesty George IV. on the 15th of March, 1828, which established a University at or near York (Toronto) almost exclusively devoted to the interests of the Church of England. The Bishop of the Diocese was appointed Visitor, and the Governor of the Province Chancellor; the President of the University was required to be one in Holy Orders of the Church of England.—The Professors were to be members of the same church, who had signed the Thirty-nine Articles. No religious test or qualification was required of students, except from those in Divinity. To this Uni-  
 ver-

sity of King's College real estate was granted limited to £15,000 per annum. In the real absence then as now of any dominant Church in Canada, it was not long before the exclusive character of this College attracted the attention of the people and government of this country. In answer to the representations which were sent home, a despatch was sent out by the then Colonial Secretary, (since Lord Goderich,) dated Nov. 8, 1832, in which the Legislature was asked by the Crown to consider in what manner the said University could be best constituted for the general advantage of society; and in 1837 the Legislature, "to meet the desire and circumstances of the colony," abolished the Church of England clauses in the charter. In 1849 the alterations having been found insufficient, and because a University for the advancement of learning in Upper Canada, established upon principles calculated to conciliate the confidence and insure the support of all classes and denominations of her Majesty's subjects, would, under the blessing of Divine Providence, encourage the pursuit of literature, science and art, and thereby greatly tend to promote the best interests, religious, moral and intellectual, of the people at large," the University of Toronto was substituted for King's College, and the preamble of the act making this change, further but vainly recited, "it was hoped that the evil consequences of frequent appeals to Parliament on the subject of the constitution and government of the University would be avoided." Under the new arrangement there was to be no faculty of divinity, but faculties of law, medicine and arts, and all existing colleges with University powers were invited to affiliate on surrendering all such powers, save in the faculty of divinity; and upon doing this they might send a member to the senate.—The act also provided for four scholarships to each county, two to be endowed by the University upon two being endowed by the county municipality. In 1853 there occurred another change, and the preamble of the act for that year recites for what causes this was undertaken: "Whereas the enactments hereinafter repealed have failed to effect the end proposed by the Legislature in passing them, inasmuch as no college or educational institution hath under them become affiliated to the University to which they relate; and many parents and others are deterred by the expense and other causes

from sending the youth under their charge to be educated in a large city, distant, in many cases, from their homes, and whereas from these and other causes many do and will prosecute their studies in other institutions in various parts of the Province, to whom it is just and right to afford facilities for obtaining those scholastic honors and rewards which their diligence and proficiency may deserve," and again, "whereas experience has proved the principles embodied in her Majesty's Royal Charter for the University of London to be well adapted for the attainment of the objects aforesaid, and for removing the difficulties and objections referred to." By this Act of 1858 all other colleges were recognized; the University was empowered to examine and confer degrees upon their students. All the colleges were to be affiliated, and they were not asked to abrogate their own University powers, but to hold them in abeyance only, and their students might hold University scholarships. University College was constituted in the same Act as a separate corporation. The Governor was empowered to assign such portion of the lands vested by the Act in the Crown as he might think necessary; and by clause fifty-seven, the Governor in Council may authorize such permanent improvements or additions to the buildings on the said property as may be necessary for the purposes of the said institutions respectively. By section 54 it is provided that *any surplus of the said University fund remaining at the end of any year after defraying the expenses payable out of the same, shall constitute a fund to be appropriated by Parliament for academic education in Upper Canada.* This clause was substituted for another in the bill, making a specific grant to existing colleges in Upper Canada, on condition of surrendering their University powers, the sum to be granted having been left blank.

To pursue the history of the College afterwards will perhaps trespass too much on the course of other gentlemen who are to speak, and therefore I will not follow it up excepting incidentally, but rather direct attention to some points in my resolution. That resolution is:

2 "That the University of Toronto, although monopolizing the ample national endowment, granted for higher education, has hitherto failed to accomplish the object contemplated by its establishment; that no chartered colleges have been in-

duced to affiliate themselves to it; that its benefits have been restricted chiefly to Toronto and its neighborhood; and that the entire expenditure of the national endowment through it and University College does not reach the people at large, for whose benefit such endowment was intended."

Now you will see in the first place, the truth of the concluding sentence of this resolution is established by the extract which I read to you from the despatch of the Home Government. The concluding sentence is that the benefit of this endowment was intended for the people at large. But besides asserting that fact, it asserts others; first, that this endowment was ample, and that although the Toronto University has monopolised it, it has failed to accomplish its object. As to the ample character of this endowment, Dr. Leitch has mentioned to you the annual income that might be derived. In addition, I will give the particulars, shewing the amount of land originally given to the University, the amount of sales and the figures, so that you may judge for yourselves of its ample nature. The original endowment of the University of Toronto was 226,000 acres, exclusive of 150 [or 160] acres in Toronto. Out of the 226,000 acres there had been sold 201,964 acres for \$1,332,375, leaving 24,037 acres, representing a capital of \$168,239, or a total capital of \$1,500,634, besides the 150 acres in Toronto known as University Park. \$1,500,000 at 7 per cent. per annum, would yield an annual income of \$105,000. This capital of \$1,500,634 had been diminished by the buildings account \$300,000, and it would require to complete them, say, \$10,000; and the museum and library \$20,000, or a total of \$330,000, leaving the capital \$1,170,634. But to call the capital \$1,500,000, at 7 per cent., it would yield annually \$80,500.

These figures shew you the noble endowment originally conferred, not for the benefit of any class, but for the benefit of all classes. That capital if it had not been spent in building would have represented an annual interest of \$105,000. I presume that Dr. Leitch when speaking of £20,000, meant £20,000 sterling, and the figures that I give you are the same. But unfortunately for the present generation and for succeeding generations, this large fund does not remain intact, a part is irretrievably gone. It may give character to Toronto, and I acknowledge, that to a great extent, I sympathize with the

feeling which induces mankind to embellish places of education, it is a feeling in which we acquiesce; but with reference to this fund and in this instance, one must acknowledge that the expenditure has been almost unwarrantable, and indeed, but for certain sanctions of Parliament it would have been wholly so. There has been spent upon the building account up to the close of 1859, nearly \$300,000, and that money which belonged to the whole country, and which was given for the benefit of the whole country, has been spent on the University of Toronto, which may or may not give a higher education to those who frequent it. But it is not calculated to do good in the way that those who conferred the endowment intended. I suppose that perhaps \$10,000 more will be necessary. The Museum and Library have been set down as requiring \$10,000 more, which is gone. That would reduce this capital to \$1,170,000. I make allowance for contingencies, but as Dr. Leitch says, they have a remarkable power of spending. I therefore reduce it to \$1,150,000. Even that is a noble endowment still left at the disposal of Parliament for the purpose of higher education. That this is ample we can judge for ourselves, \$80,000 a year for the purpose of higher education. You know the number of students of Queen's College, and you know their attainments, and the income of that institution is only \$11,000; and yet if that University has done for higher education what it has with \$11,000, what may not be done with \$30,000. Victoria College has also \$11,000, Trinity College \$12,000. Compare the magnificent endowment of Toronto University with that of any of these Colleges, and compare the results. I have with that view drawn up a brief statement of the number of under-graduates and the expenditure in a variety of Colleges in Upper Canada, New York and Massachusetts. In Toronto University they return 190 students as *University Students*. Dr. Leitch has already explained the use of that phrase. It is certain that although they return that number, yet there are in the College apparently but an average of 48. But, sir, take the whole expenditure. There are attending the University either actual students, or students from other Colleges, or persons who do not attend any College, 190, and they have a revenue of \$53,658. But that does not give you so true a view as the other. Leave out Toronto University and take the teaching body, University

College, and they have there an average of 48 students ; and the revenue expended is nearly \$40,000, and yet all that is irrespective of the immense sum devoted to the buildings.

In Trinity College they educate 24 students at an expenditure of \$12,000; in Queen's College 133 at an expense of \$11,000; in Victoria College 169 students at an expense of \$11,000. The number of students in M'Gill College is very large, for they have all the Faculties there except Theology, and they spent there in 1859, \$12,480. In Laval College in Quebec, belonging to the Roman Catholics, where the education is good and the Professors men of great learning, the expense was \$16,000. Now, these are our own Universities, and the expenditure of all of them is below one half, and some of them below one fourth that of University College. Take the system in New York State, and we can always apply ourselves beneficially to the examples we find in the States in many respects, because they are a practical and economical people, and as a rule they see that they get value for their public money. In the State of New York, Columbia College, with 153 students, expended \$58,607, of which \$6,515 was earned in the shape of fees; Union College (297 students) \$23,317, fees \$8,665; Hamilton College (134) \$2,348, fees \$1,464; Hobart (92) \$10,479, fees \$787; University of the city of New York, with 574 students, (106 collegiate, 129 preparatory and 320 medical students, and 10 in schools of art) \$13,049, fees \$6,720; Madison, 102 students, \$10,803, fees \$2,246; Rochester, 147 students, \$13,507, fees \$4,749.

I have got the statistics of several other Colleges, all showing the same comparative result. I will however adduce one other instance. Harvard University, near Boston, the oldest University on this Continent, and one of whose graduates we have the happiness of seeing here to-night in the person of the Honorable Archdeacon, has upon its books 443 under-graduates and 453 professional students—students of law, medicine and theology. The total is 896 upon the books, educated at an expense of \$64,000. Their education is equal to that of Toronto College. I think, therefore, Mr. Chairman, it is beyond doubt that this endowment is most ample, estimating its comparative amount with the instances I have given, and which are not confined to Canada but extend to other parts of the world. I will not, sir, make any comment upon the manner in which this

large endowment is expended, because there is another resolution which aims at that. But I will refer to it cursorily, and that not with reference to the amount of extravagance and waste, but with reference to those points in my own resolution, that the entire expenditure of the national endowment through Toronto University and College, does not reach the country at large. Now the gross revenue of this University was \$53,658, and the expenditure in the Bursar's Office is \$8,186.89. I think it is a large sum; you can judge for yourselves. For my part, \$53,000 is not a sum to warrant eight thousand dollars expense in collecting it, even where the annual receipts include considerable sums received on account of capital. Of University expenses the Bursar's office, including incidentals, was put down at \$8,186.89; University officers, \$3,026, making \$11,212.89. The twenty examiners were University officers, (but University College occupied their time chiefly, and nine of them were College Professors,) received \$1,760, half of which should be charged to the University and half to the College, making \$880; 66 scholarships (many only charged for a part of the year, but during that part) costing \$6,013, one-fourth of which should go to the University and three-fourths to the College, \$1,503; and the prizes in the same proportions, \$956, or \$239 to the University—making the University account \$13,834.89. The College account would present the proportion of examiners, \$880; of scholarships, \$4,510; of prizes, \$717; 12 Professors, \$22,480; servants, \$8,397; stationery and printing (including periodicals, \$20,958; stationery, 2,007.38; advertising, \$577.33), \$2,794; incidentals, \$1,313.54; resident and current expenses, \$554.34; food and furnishings, \$5,676.86, which, at 10 per cent. interest, would be \$567—total, \$39,232.85. Sundry items:—Residence for director of observatory, \$4,340; cottages for observers cost \$4,762; expended on grounds in 1859, \$6,250; fuel, \$1,860; observatory salaries (including \$1,360 to Prof. Kingdon, who gets a salary as a professor), \$3,725; fuel for observatory, \$117; stationery, \$33; incidentals of all kinds, \$486, making an expenditure upon the observatory of \$4,411. From these charges against the observatory in Toronto the audience would be able to judge of the liberality of the proposal of Dr. Leitch and his coadjutors in assuming the management and working of the observatory here. (Applause.) From the ac-



counts of 1859 it appeared that there were charges in that year against the museum of \$3,980 ; library, \$7,480 ; buildings, \$71,961 ; grounds, \$6,256 ; museum fittings, \$3,270. The total expenditures up to December 31, 1859, of capital in securities, buildings and library, were \$1,117,729 ; and of income, \$382,927,—showing that everything is done on the most handsome and liberal scale, and the result is 48 students are educated. (Loud cheers.) I would now draw your attention to the buildings. They have in England and Ireland several Colleges established, whose relative cost will be given by some other gentleman. The building in Toronto will cost \$350,000. The Colleges at Belfast and Cork cost £34,000 and £32,000, so that you see this poor young country expends £80,000 where in Ireland or England, overflowing with wealth, they expend only £32,000. Gentlemen, all this expenditure has had the effect which it could not fail to have, of exhausting all the funds the University had. In the original Charter of the University as it now exists, it was intended that there should be a surplus, and I concur in Dr. Leitch's remarks, that evidence of the most conclusive kind is found of the liberal spirit of that Act. In the quotation made from the statute by Dr. Leitch it is evident that the people who framed that Act did not contemplate or desire that the entire expenditure of the endowment fund should be made in Toronto, but over all the country, so as to give facilities to all to gain scholastic attainments. And after establishing the University as an examining body and the College as a teaching body, they enacted that any surplus remaining at the end of the year should constitute "a fund" to be appropriated by Parliament for academic education in Upper Canada. There is the most conclusive evidence that the expenditure was not to be confined to Toronto, but, that after a certain sum had been appropriated in that way, that the remainder of the fund was to be distributed over the Province for the purpose of higher education. Now they have gone on year after year expending the money, so that in later years there has been no surplus. In 1852 there was a surplus of \$22,300, that was intended to be expended in other parts of the Province. It was intended that the people in London and Sarnia, &c., should have the benefit of that surplus, but instead of giving it to others they carried it to the credit of the investment fund ; in 1853, a surplus of \$12,148 was carried to the credit of Surplus Fund.

In 1854 they had a surplus of \$13,475, in 1855, \$696, in 1856 \$1370,—and after that, first in 1857 no surplus, in 1858 nothing, and 1859 nothing, and Mr. Chairman, but for this agitation there never would be a surplus again from now to the end of the world. (Cheers.) This surplus in 1854, 5, 6, would give, were it not otherwise appropriated under the present University administration, a sum of \$36,000. The Bursar is asked, where is that money, and he says it is supposed to be lying in the Bank of Upper Canada. (Cheers.) The supposition that there is money lying in the Bank is pleasant, but the reality is more pleasant. (Cheers.) This is the state of matters we desire to remedy. We cannot be accused of being illiberal in making the effort.

So much for the endowment; as to the results of this system, we say that it has failed. It was intended that Colleges should affiliate; none have done so. Rightly or wrongly, (as I think, *rightly*, but rightly or wrongly) people in this country prefer Colleges connected with religion, and the denominations of Canada have taken their ground in this respect. The Church of England has Trinity College; the Methodists have Victoria College at Cobourg; and, because they do not believe in this system, the Roman Catholics have Laval College, and the Presbyterians have Queen's College for the same reason; and these denominations include four-fifths of the people of Upper Canada. You have here then the strongest evidence to shew that the people of this country do prefer Colleges connected with their various religious beliefs. Then, sir, the Toronto University has failed, because it has not attracted students from other parts of the country. This results perhaps from the distance. People are not rich in this country, and do not send their sons there even though £30 is offered them. But perhaps they are not satisfied with the system. For instance many a man would prefer to send his sons to a denominational College not of his own persuasion than to send them to a College where no profession of religion was made. It has failed for these and other reasons, but principally I think because the system did not concur with the feelings of the people on that very point. It has failed because of its intimate connection with University College, because the two are identical,—because the whole of the money belonging to the country has been directed to that

channel. It is not possible that any existing College can compete on fair grounds with University College, since it spends the whole of the University endowment, charges no fees for tuition, spends nearly \$6,000 a year in scholarships, has a tutor at the public expense to prepare pupils for matriculation, and a preparatory school at \$23,200 a year preparing pupils. How can they compete on these terms? It is impossible to suppose that men having due respect for themselves would affiliate or compete upon such terms as these, and therefore has that system failed. And from these causes the truth of the last position in my resolution is manifest. The leading idea which actuates me in the part which I am taking this night is this, that the endowment was intended for all. And I know of no better means than to assist the various Colleges which have shewn the ability and the inclination to assist themselves. (Cheers.) These are the channels which the people themselves prefer.

Mr. Chairman and gentlemen, I have done, and I will add this merely that I trust it will not be said that we aim at any thing like destruction, that we are governed by any influence likely to affect the existence of this large endowment, or the interests of Toronto University or College. We are not here for the purpose of abolishing Toronto University or diminishing its influence. We wish to increase it. Neither are we here for the purpose of destroying this munificent endowment, but of seeing that it goes in the best channels to accomplish the purposes for which it was intended. Neither are we here for the purpose of destroying University College, we are actuated by no illiberal principles towards that College, we are anxious that it should be preserved, that its endowment should not be taken away. Every one would be ready to give a share to University College. Dr. Cook and Dr. Ryerson proposed to give it twice as much as they asked for any other College. University College is national merely in name, because the nation prefers denominational Colleges. What we aim at is this, not to destroy this College, but to serve the whole and make them useful. We desire that this money should not be used in such a manner as to destroy the Colleges established in various parts of the country, which it will do if this system is continued. That is the system which

we wish to attack, and not to attack either the University or University College, but to serve them all. (Loud cheering.)

Hon. Mr. Campbell concluded by moving the second resolution, given above.

Alexander Cowan, Esq., seconded the resolution, which was put to the meeting by His Worship the Mayor, and unanimously carried, with much applause.

## SPEECH OF THE REV. PRESIDENT NELLES, VICTORIA COLLEGE, COBBOURG.

MR. MAYOR,—

I feel some delicacy, Sir, as I am not a citizen of Kingston, in addressing this audience, and only do so because of the kind and urgent request of the friends at whose desire this meeting has been called. There is scarcely any need of words of mine, after the very able and convincing arguments to which you have already listened. Nearly every aspect of the subject has been presented, and if any came to the meeting under doubts, those doubts must have been very much modified. I am called upon to move the following Resolution :—

“ That although the statute made provision that the University of Toronto should be separated from University College, the two bodies are now practically identical, so that the University does not act as a check upon the College ; that in any reformatory measure to maintain a uniform standard of education, and secure the efficiency of the Colleges, there should be a central University Board, impartially constituted or equally connected with the affiliated Colleges.”

We have, Mr. Mayor, been very much misrepresented during the progress of this University Reform movement. And we have especially been charged with selfish aims. Our motives have been im-

pugned: I think, sir, it is a sufficient reply to say that what our opponents have to deal with is not so much our *motives* as our *measures*. Let us grant that the motives of our adversaries are as pure as our own, and let us rest the question, not on motives which are known only to God, but on the *character and tendency of the respective systems*. If a system be exclusive and selfish in itself and in its effects, then no intentions, however pure, should redeem it from reprobation. Now, sir, so far from our desiring anything in itself narrow, one-sided or sectional, we have from the very outset sought to discuss this question on the broadest national grounds. We have not asked anything for ourselves that we have not at the same time demanded for all classes of the community. Indeed the main objection which we have urged against the Toronto system is, that it is *not broad enough*; that under the garb of a *pretended* nationality it is practically serving the purpose of a party. What we complain of is the *narrowness* of the so-called Provincial University; and its consequent *inadequacy* to meet the public wants. The tendency is nothing less than that of centralising in one single College all the higher education of this great country. This resolution very properly refers to the injustice and impolicy of merging the University of Toronto into University College. The University Act of 1853 was conceived, to some extent at least, in a liberal spirit, but the law (defective in itself) has not been liberally administered—wherever the blame may lie. The University of Toronto has become University College, and University College has become the University of Toronto, and, as matters now stand, the distinction only serves to double the drain on the endowment, without accomplishing the original design of affiliating the other Colleges. It is against this state of things that we protest, and, whatever the motives of its defenders, the scheme itself is eminently narrow and sectional. It is without a parallel in any other civilised country. Is England satisfied with one single College? has she not several Universities and some eighty Colleges? Neither can any precedent be found in Scotland or Ireland. If you pass to the Continent, in Prussia alone there are no less than six Universities; in Austria, ten; and in the whole of Germany nearly thirty. In New England you find a large number of Colleges, and Colleges certainly not inferior to University College, Toronto. In the little State of Connecticut there are three Universities, and you will not find a single intelligent man in the State that would desire the abolition of any one of them. In Massachusetts there are three Universities, each of which has its own peculiar foundation, and performs its own peculiar work, nor will any one say that the State is not the better for the existence of the three. Such is the example of other countries both in Europe and America; but Canada, with an im-

immense territory and rapidly increasing population, is to be limited to one solitary College in Toronto! With the British blood flowing in our veins, in the possession of British liberty and law, endowed with the energy of the Saxon intellect and inheriting the priceless heirloom of the Saxon literature and language, surely the time will come when the people of Canada will require not only one but as the Colleges now established among us!

If these Colleges were not in existence, they would need to be created; now that they are established and have been in successful operation for so many years, it does seem most impolitic and even suicidal to destroy them, or to undermine them by means of one great monopoly. If need be, let them all be united under one common Senate; we have made this proposal; but if it be not accepted, then we must continue to struggle on in our independent existence as distinct Universities.

I cannot delay to point out the many advantages of a system of diffusion as opposed to that of centralisation. It encourages competition; it provides for conflicting views and interests; it renders education more easily accessible; and it tends in various ways to promote the education of a larger number. Hundreds of youths have been educated in Queen's College and Victoria College who would otherwise have grown up in ignorance. This arises in part from the very activity and zeal of Christian denominations, as well as from the natural confidence which our people repose in their Universities. One of the members of the Legislature said to me at Quebec: "You Methodists are everywhere." Sir, it is good for the country that not only Methodists, but Presbyterians are everywhere. They go everywhere, not only to preach the Gospel, but in preaching the Gospel to encourage science and civilization; and it is the wisdom of the State to encourage such co-operation and not to repel it. By means of such assistance the State will multiply a hundred-fold her educated men, and what is more, will guard against the fatal divorce of science and religion. And no worse calamity can befall any State than that her men of science should be generally irreligious; and this must inevitably result in the same proportion as the religious persuasions of the land stand aloof from the chief schools where science is taught. For nothing can be clearer than that all educated persons will be without religion when all religious persons are without education.

It is lawful to be taught by even an opponent, and in discussing the advantages of a number of Colleges as distinguished from the scheme of centralising education in one College, it is instructive to revert to the former writings of those now arrayed against us. In 1859 when this University agitation began, one of the ablest and warmest of our assailants was the *Leader* newspaper of Toronto. It

is interesting to contrast the tone and style of reasoning adopted by that paper then with what appeared in the same journal six years before, when the present University Act was before the Legislature. Permit me to read the following extracts from the *Leader* of 1853 :

"Ten years hence, it will seem extraordinary that enlightened and liberal statesmen should a few years ago have attempted to place University education on a basis of *centralization*, which every one will then admit to have been entirely unsuited to the condition and wants of society. It is *now* all but generally admitted that we cannot centralize University education without practically withholding its benefits from many who under a system of wise and generous diffusion would be enabled to avail themselves of its advantages. In accordance with the want felt and acknowledged, the Government have proposed to themselves this much needed reform. So long as the University of Toronto is based on the principle of centralization; so long as it remains a mammoth institution, gradually consuming its own capital, and marching rapidly toward the goal of extinction; it is impossible to look upon its position as satisfactory. Indeed it has imbibed the principle of mortality, and presents beneath the hectic flush of apparent prosperity, symptoms of unmistakable decay. An actuary would in a few minutes be able to predict, with precise accuracy, the moment when the last sands would fall through the glass—when the last penny of capital would be absorbed. The disease that preys on the vitals of the institution points to a sure fatality. There is no time then to be lost in applying the remedy, if this educational fund, destined to benefit Canadian youth, not only in the present but in future generations, is not to be engulfed by the profligacy and ill-management of the passing hour. Now is the time for committing it to an economical administration. Now is also the time for giving its benefits that *diffusive* directions which will extend them to all parts of Upper Canada."

The writer goes on to show that the Reform was opposed chiefly by the Professors of the then University, and hints to them that their interested motives are very obvious.

Now, sir, all this is the very language that we are employing and it is just as applicable now as it was in 1853. There is still the same extravagance and the same exclusion of the other Colleges. The liberal design of the law is not secured. We adopt, sir, this extract from the *Leader*, and as an accused person once appealed "from Philip drunk to Philip sober," so we appeal from the *Leader* of 1859 to the *Leader* of 1853. And I may add that this quotation, besides being a valuable testimony in favour of our present agitation, shows

very clearly what construction was put upon the existing Act when it was passed.

Again, Sir, mark the *injustice* of the existing monopoly as favoring the preferences of one small portion of the community, at the expense of the rest. A very large number of the people of this country have a deep and long-cherished conviction in favor of denominational Colleges. They have evinced, and are evincing, their views in the most unmistakeable manner; they are making great sacrifices in support of their honest convictions; they have reared Colleges; they are doing much to sustain them; and they would rather forego their just claim to public aid, than do violence to their principles.— Yet they are just and generous to others. They say let those who prefer University College, have the benefits of it; and let that College be sufficiently endowed; but they ask for the same justice and consideration to be extended to themselves and their own Colleges. Do they receive that consideration? Are we treated in that fair and liberal spirit which we show towards our opponents. No, our opponents say they must not only have a College, but the *only* College, at least the *only* endowed College. These Toronto professors demand the exclusive right of higher education; they are to be the only authorized instructors of youth. They demand the right of educating not only those of their own way of thinking, but all other classes, Wesleyans, Presbyterians, Episcopalians, Roman Catholics, all must be forced up to University College, or grow up in ignorance. We say there are “many men of many minds,” and let honest scruples be respected. Our opponents say no, let *our* scruples be respected, but as for *you*, *you are mere sectarians*. And so, Sir, all the youth of all the sects, and of all the sections of this vast country, are to be coerced into one narrow Academic pen, and eat their intellectual porridge out of Dr. Wilson’s “wonder spoon,” or else go unfed. This is the drift and spirit of the Toronto system. Is it too strong to say that it is *unjust*, that it is one-sided, illiberal and intolerant? Observe, Sir, I do not just now consider the other question, the *religious defects and dangers* of the Toronto system. It is possible we may be wrong in our views; we may indulge an excessive fear; but still the majority of the people of this country are with us in our views, and with us in our fears; or even if we were but a respectable minority, our cherished convictions should not be lightly trampled upon. Much less ought the public purse to be used against us, and the very endowment which our people in part own, and have helped to make valuable, be employed in undermining our Colleges, and in hiring and alluring from our halls the youth that are within them. The religious insecurities of University College, (as involved in its very constitution,) I will not, at length, discuss. But we may say, that even



our strongest opponents are with us in distrusting such a non-denominational College. The Montreal Witness, for example, wrote in 1846, as follows:—"All education should be conducted by converted men; the supervision of the evangelical churches is the best guarantee for the character of its teachers." Now I do not charge that the Professors of University College are not religious men, but I do say that the public has no right to ask whether they be religious or not, that is, as the College is now constituted. There is an insuperable obstacle in the very basis of the College to any strict or even legitimate reference to the religious views of the Professor. The one-college theory can only provide for differences of religion by religious indifference. Nor is it any fair reply, that the Professor has no occasion to teach religion. He may take occasion. The garb of religious indifference may become the convenient cloak either of bigotry or of infidelity. You may pervert a young man's faith by a sneer; a sly intimation put in with skill by a Professor of Chemistry or Natural History, may do the fatal work as effectually as it can be done in any other way. This may not be going on in University College now, but there is no natural or lawful remedy for the evil, whenever it may arise! *Religiously speaking*, the system is utterly irresponsible. Then again, there is the *indirect* influence of the teacher. This is and ought to be very great; but the greater the worse, if the influence be corrupting. If a Professor be of an irreligious, or heretical, or skeptical turn of mind, then the more learned he is, the more plausible he is, the more accomplished and eloquent he is, the more he is to be dreaded as an instructor of youth. I am reminded of the remark of a celebrated German Professor who was wont to spend his Sabbaths in the laboratory, and when asked why he did not attend the house of God, replied, "That is Theology, my department is Chemistry!"

True, there may be no *absolute* religious security under any system, but this is scarcely a reason for throwing away the *best security* we can get; while it is a reason for not limiting the parents of the land to one single College, and that to a College which even the *Montreal Witness* pronounces the least safe of all.

Our opponents sometimes speak as if we expected all the youth of Canada to be instructed in Victoria; but we have never set up any such expectation. We claim to be non-sectarian, but we explain what we mean when we say so. Our lecture rooms are open to all, without distinction of creed, and we treat those of other persuasions in a liberal non-sectarian spirit. The proof of this is to be found in the history of our College. We have conducted our denominational institution for more than a quarter of a century, and have educated many youths of other forms of faith, but no parent or student has ever yet accused us

of tampering with their peculiar religious views. Thus far we are non-sectarian; but we know well that there are hundreds that would not seek education in Victoria College. It would be most unjust and intolerant to attempt to constrain them to do so either directly or indirectly. This is the system of University College, Toronto; to its friends (?) belongs the sole honor of its introduction, and to them we leave the duty of defending it. We propose to meet the case of religious scruples very differently. By an association of all the Colleges, we would give our collegiate system some diversity, some freedom, some true comprehensiveness, some adaptation to the manifold wants and predilections of the whole population. In other words, instead of bending the people to the system, we would bend the system to the people. Can the public doubt which is the more liberal and the more practicable procedure?

If there were no other objection, this Toronto scheme should be condemned for its simple *impracticability*. As it does not prevail in any other country, so it will never prevail in Canada. One College may indeed grasp all the money, but four-fifths of our youth will go elsewhere for education. So far as the experiment has been tried, no progress has been made toward a successful centralization. We do not deny that University College has grown; she might well grow, she has been *hired* to grow, she has been *coaxed* to grow; her roots have been nursed in the rich soil of \$100,000 a year. And after all she has scarcely grown more rapidly than the several denominational Colleges; Colleges that have flourished in the rugged soil of poverty, and that have been in many ways injured by the unfair use made of the very endowment of which University College has despoiled them. These denominational Colleges are far stronger and more popular than they were seven years ago, nor is there the remotest probability that the general public will abandon these well-tried institutions, and fall in with the ambiguous and unreliable experiment now being made in University College. You have recently given new proof of vigorous growth in Queen's College, by the establishment of a Faculty of Law, and I wish you may every day become stronger and stronger, and that your numbers may increase a thousand fold. Even the Baptists and Episcopal Methodists, two churches that appear not to sympathize in the present movement, even these, by erecting seminaries on the denominational basis, proclaim the demand of these bodies for this kind of higher education, and demonstrate the utter inadequacy and impracticability of the opposite scheme, viewed as a scheme for the whole country. One of two things then is certain, either these denominational institutions must be comprehended in the endowed collegiate system of the land, or else we shall have perpetuated in our midst the monstrous anom-

six of one College employed to spend the endowment, and several other Colleges to do the work of education. A kind of division of labor that may well startle all persons but those Toronto monopolists, who seem to think that a College is valuable and famous in proportion to its useless expenditure of public funds. But, sir, this large and respectable meeting affords ample evidence that such notions, however they may suit the "benevolent" and "patriotic" purposes of University College, find no favour in the eyes of the public at large.

The Venerable Archdeacon Stuart seconded the resolution. I am exceedingly pleased, Mr. Chairman, to see so large an assembly here this evening to discuss the question of University Reform. The diffusion of a high literary and scientific education throughout this vast Province is very dear to my own mind, having been a teacher of the first public Grammar School established in the city of Kingston.

The Resolution was accordingly put to the Meeting, and carried with much applause.

#### SPEECH OF THOMAS KIRKPATRICK, ESQ., Q. C.

Mr. Chairman, Ladies and Gentlemen,—At this late period of the evening, I do not intend to detain you long. You have heard a good deal about Universities and Colleges, and you have heard advocated and spoken very highly of, the Common School system, of which the country may be proud. But there is a connecting link between these two whose claims have not been advocated. I mean the Grammar Schools without which the University would be useless. The resolution which I have in my hand points to one or two things, with reference to the effect of centralization on the Grammar Schools. It reads as follows:—"That it appears from the evidence on the University question, that Upper Canada College, which serves as a Grammar School to prepare students for University College, Toronto—in short, a Toronto Union, Common and Grammar School, enjoyed during the three years preceding 1859, a revenue of twenty-five thousand dollars more than the sum received from the Grammar School fund by the whole seventy-five Grammar Schools of Upper Canada; and that by the original destination of the endowment, the city of

Kingston has an equal right to a fair proportion for the maintenance of a first-rate Grammar School with a suitable staff of teachers."

Ladies and Gentlemen, when I first read this resolution, I thought there was a mistake in it, and it was not until I referred to the evidence, given before Parliament last winter, that I found it a fact, that, in the three years preceding 1859, Upper Canada College received £75,000. You will say that this is an extraordinary fact; that an attempt should be made to draw all boys to Toronto to receive their education. I have received Statistics of that School at Toronto. It contains pupils of all ages. The Upper Canada College has 13 masters, who receive \$15,254 per year. (Various other details were given.)

Gentlemen, these facts are startling ones, that this money is spent in the education of a few favored ones at Toronto. What I argue, and what the latter part of this resolution brings forward, is, that this is not the application of the fund which was originally intended. Perhaps a great many may not know that as early as 1791, a large tract of land was set apart for the establishing of free Grammar Schools in those districts, in which they were called for, and in due time, other larger Seminaries. At the present day, the system has been reversed, The Seminaries of a larger and more comprehensive nature, have been favored, and fostered, but the Grammar Schools have not received that attention which they ought to have received. Very few of them receive an income larger than \$700. Now, it is impossible for this sum to furnish a staff of masters to establish a good Grammar School. Grammar Schools are, therefore, obliged to impose heavy fees in order to furnish means to pay their masters. That was not intended in the original grant, and if the money squandered in Toronto had been devoted to the original intention, I believe that the Universities would now be in a more flourishing condition than they are. Now we are to see how we can mend that matter. I hope there will be Grammar School reform, as well as University reform. The Superintendent of education in Upper Canada, introduced a Bill last year to secure this end, and I hope he will never cease until he establishes the Grammar School on a proper and sure foundation. I will not detain you further to show

that all the exertions I have been able to make, have been directed to the improvement of the Grammar Schools of this place. We are also endeavoring to create connecting links between the Common Schools in the Country, and the City Grammar School. We are endeavoring to establish Bursaries in the Grammar Schools, so that the Common Schools may select their best pupils to compete for them. Another object which we have been endeavoring to effect, is the establishment of one good school in this city. Union is strength. Divided we fall. Heretofore we have had two Grammar Schools, one in connection with the University of Queen's College, and the other the County Grammar School. If these two were united, and worked harmoniously, the cause of education would be much better promoted. (Cheers.)

#### COLONEL CAMERON'S SPEECH.

Colonel Cameron rose to second the Resolution, and spoke as follows :—

In seconding this Resolution, Mr. Chairman, I will take the liberty of making one or two remarks. I would be sorry to trespass on the patience of the meeting after so much has been said; but if I can render one simple reason amongst all the strong ones already given, why this Endowment should be more generally diffused for the purposes of education throughout the Province, I trust you will pardon me. At the time it was granted, the whole, nearly 250,000 acres, would not have sold for much; it is probable no man could then be found that would value it at one quarter of its annual proceeds, about £5000. (Hear, hear.) It is the rapid progress of the general improvement of the country that has enhanced its value. (Hear.) It is the toil of even the poor immigrant in the back-woods, clearing his farm;—the skilful industry of the mechanic;—the enterprising character of the merchant;—the improving spirit of our Legislation;—all the work of the people alike in every section of the Province. Every mile of Canal and Railroad, every mile of Macadamized Road, whether made by the Government, the Municipalities, Joint Stock Companies or otherwise,—all at the expense of the people generally,—tend to enhance this Endowment, portions of which are situated in every section of the Province. (Applause.) Why then

should that portion of the people living about Toronto alone reap the benefit, while other educational institutions in other sections of the Province, are equally deserving? (Hear.)

It appears to me this is a reason for a reform in the application of this Endowment, and I believe that the sooner the maintainers, the aiders and abettors of this mismanaged monopoly voluntarily submit to a fair distribution of its financial resources to others having just claims, the more will they themselves benefit by it. (Cheers.)

The Resolution on being put to the meeting was unanimously carried, with applause.

### REV. DR. RYERSON'S SPEECH.

Dr. Ryerson was next called upon to address the meeting, and was received with great cheering.

Mr. Mayor; Ladies and Gentlemen:—I should very ill requite the cordiality which I have received, should I detain you at this advanced period of the night. I may, Sir, congratulate this meeting; the City of Kingston and the University of Queen's College, upon the accession of a gentleman to your community, at the head of that institution, noble in sentiment, of high scientific and literary attainments, with largeness of heart, Christian in character, and philanthropic in spirit. (Loud cheering.) I may also refer to another gentleman whom I knew in the days of his youth, and to whom I have listened with surprise and admiration, and on whom I look as one of the future leading statesmen of this country. It is an honor to Kingston and an honor to Canada to have such a man. Sir, I may be allowed a personal reference in consequence of the allusions that have been made this evening. It was intimated by Mr. Campbell that the first Charter of Toronto University was modified. As I have been referred to at that period (1828) when 25 years of age, in the pamphlet I wrote on that subject, I may state that I then maintained the views which I now do. I did not wish to extinguish the Church of England, or deprive them of the means of educating their youth in their own way, but when the institution was maintained at the expense of the country, I held that the Charter should be repealed, or extended. But I shall give examples of this in an intended

reply to a pamphlet lately published by Mr. Langton and Dr. Wilson, at the expense of the funds of the University. Without pretending to any more patriotism than others, I have sought the good of Upper Canada as a whole. I have wished for the growth of educational institutions in Kingston and other parts of Canada as well as in Toronto, that our country may rise to the grandeur which I believe to be destined for it by the will of Providence. (Cheers.)

Lord Macaulay, in a speech on Reform in Parliament in 1830, mentioned what he called the "bottomless pit of Chancery." I think all who have listened to Mr. Campbell's statistics this evening, must be impressed that there has been a "bottomless pit" of University expenditure at Toronto. (Cheers.)

I have been struck with the entire harmony between the views which have been maintained by the eloquent gentlemen who have spoken this evening and the fundamental principles of the system of public instruction in Upper Canada.

Reference has been made to the fact that the views put forth and the agitation carried on, are at variance with our system of public instruction—that our schools are non-denominational, but we advocate denominational Colleges. Now, there is this little defect in this view, which an inch of mind that can see, or the half inch of heart that can feel, will not fail to detect, and that is, that what is accidental in the system is mistaken for what is fundamental. The fundamental principles of the system of public instruction in this country are, first, the right and duty of every parent to provide for the religious instruction of his own children. That is embodied in the law, in the regulations, in the mode of administering. In the Common School system, it is provided that no child shall be compelled, and that is the clause in every charter, to attend religious instruction contrary to the views of his parents; but that a parent shall have the right that such religious instruction shall be given to his children as he needs; and that each denomination is entitled to the school an hour every week for the purpose of receiving religious instruction from the Pastor of the denomination. I have contended from the beginning, and I contend this day, that I would rather see any religious system of education in a coun-

try, than a system that did not recognise Christianity as the soul of intellectual growth. That system is provided in this country, so that the duty of the parent and pastor may be discharged. But for the system to be harmonious and complete, it should be provided that in that branch of education which must be pursued by youth away from their parents and pastors, provision should be made for their parental and pastoral oversight. Is it so with a non-denominational College? How can it be provided for otherwise, than by institutions in harmony with the feelings and obligations of the parents? If therefore one principle is to pervade the whole system, the College must provide for the performance of those duties. The parent can perform these when the child is under his own eye, but can he do so when that child is separated from him by hundreds of miles, and at that period of life, too, when the mind is most susceptible of impressions? Is there to be a system maintained that ignores religious instruction during the most eventful period of the youth of a country?

Another principle which lies at the foundation of our system of public instruction, is, that throughout the whole system there exists a connection between state aid and local effort, and in this the soul of public instruction consists. Not a common school is assisted, until a certain sum is raised by the section; and so it is with the Grammar Schools. The only exception to this principle is Upper Canada College and University College; and whether these are beacon of warning or examples for imitation, you can all judge after the statements of Messrs. Campbell and Kirkpatrick. When the funds for the purpose of giving a higher education to youth are distributed to those who provide themselves with buildings, select the proper men as Professors and teachers,—is not that the true system of carrying out the higher education of a country? Has it not done good to the Church of England, that these efforts have been put forth? Has it not done good to the Church of Scotland; and done good to the intelligence, the piety and the patriotism of the people of Canada? Has it not enlarged the feelings of the Methodists to conceive and establish such an institution as Victoria College? What Sir, the state is the equal friend and protector of all, that it is that we may expect them all to flourish, because an ad



equal basis. That is the very basis of our Common School system. The mere fact of a school being non-denominational or denominational is accidental. The grants of these denominational Colleges are also prior to the establishment of University College at Toronto. Their history is older than the monopoly at Toronto. (Cheers.) It was on this account that the Methodists were called on to establish Victoria College. It is the desire to assimilate the whole system in Upper Canada. To be sure, you cannot have a College in each locality, but as you co-operate in two small sections to establish a large school, so in the case of two religious sections, you may co-operate and have a higher education given to those who must leave the parental abode. What would it avail, if youth go away to a great distance, and receive a noble education, if they are all the time becoming morally ruined? I have heard of clergymen who had sent their sons to a non-denominational College, say that they had been ruined. We have no reports of the moral shipwrecks that have resulted from this non-denominational system. We who are more advanced in life, know the difficulty of resisting the temptations with which we are surrounded, and how much more difficult must it be for youth, when passions are most potent. Is it right, then, to leave them without religious instruction, without the most powerful religious influences that can be thrown around them? (Cheers.) And is there a Christian parent in this assembly who would not rather have a plain education for his child, with the principles of Christian truth instilled into his mind, than any attempt at a refined education, entirely destitute of those religious and moral influences that constitute the very basis of society. It has been said you have sectarian and denominational instruction. What does that imply? and what do the pretenders of such imply? It is a denial of their faith. What is the history of a country, but the history of the religious denominations of that country? What is the Christianity of a country, but the Christian denominations of that country? And what would be the history of Canada without regard to its religious denominations? No professed Christian can pretend to do away with denominational instruction, without being hypocritical. If religious instruction is good on the Sabbath, is it not good on the week-day? Is it bad to have

youth under those influences on the six days of the week, as well as on the seventh? And every parent who desires his children to be imbued with these feelings, will feel the obligations on him to provide his children with those influences every day, every hour, when they are away from the protection and sympathy of a mother's heart, and a parental fire-side. This is the very principle on which we proceed. And one word more. The British Government proceeded to establish the Queen's University of Ireland; but had they been actuated by a Toronto spirit, they would have erected but one College there; yet they erected three Colleges in different parts of Ireland. But while there was centralization in the University authority, there was dispersion in the agencies of communicating the education. In the London University the words of the Charter are, "to encourage all classes and denominations." And in France while there is one University, in Paris, there are thirty-six Colleges in different parts of the Empire. It has been said if the state grant aid to denominational Colleges, the Roman Catholics must get a share, or it would be an injustice. I think I may appeal to the history of the past in proof that I am the last man to yield to unjust Roman Catholic pretensions; but I hope I am the last man to do injustice to Roman Catholics or any other class of citizens. If the Roman Catholics do the work done by Protestant Colleges they are entitled to aid as well as others. It is better for the people to be educated in some faith than in none at all. The principle on which the people of this country have proceeded is, equal rights to all classes. We come out manly, and unreservedly, and boldly, and say, if the Roman Catholics do the work prescribed by Provincial authority they should be assisted as well as any other bodies. That, Sir, is the true way to cherish equal rights of all classes, and to respect the true feelings and principles of all classes of the community. The history of our country shows that it is important that the men who take the lead in the legislation of our country should recognise the equality of rights, and I was much pleased to see that my friend Mr. Campbell took such a part. (Cheers.) It is our duty to see that the men who are to be our future pastors, legislators, statesmen, lawyers, physicians, leading merchants and agriculturalists, should be imbued with strong Christian principles, without

which no country can ever prosper. I have strong hopes of the future which is before Upper Canada. (Cheers.) But if I should see a low standard of religious principles; an absence of all religious feeling, I should despair of the grandeur of its intellect or the prosperity of its government. (Cheers.) We should see that our youth be imbued with religious feelings. I rejoice to meet with you on this occasion, and I regard this as an indication that a brighter future awaits our country. I trust also we shall yet see our Grammar Schools placed upon a better footing and better provided for. (Loud cheering.)

#### DR. LAVELL'S MOTION.

Dr. Lavell,—I beg to move "That the evidence in the University question taken before a committee of the Legislative Assembly last session, and since printed, affords ample evidence of extravagance and waste of the public funds, and that this meeting use all means in its power to effect a reform."

It will be imprudent as well as presumptuous on my part, to make any remarks after you have listened to what Mr. Campbell has stated. One point should be carefully borne in mind, that up to the present moment neither of the political journals in Toronto have come out against this unparalleled monopoly. This is one proof that there is something rotten in the system, and the sooner it is uprooted the better.

The Resolution was seconded by John Paton, Esq., and carried, with applause.

#### DR. DICKSON'S SPEECH.

Dr. Dickson,—At this late hour of the evening, (eleven o'clock,) the patience of the audience being so much taxed, and the subject having been so thoroughly sifted, and the monopoly so thoroughly exposed, and the gross injustice inflicted on the country made so manifest, I shall merely detain you by making reference to two points that have escaped the notice of the other speakers. For while they attempted to institute a comparison between the sums of money expended upon University College and Queen's College, and also a comparison of the number of students, they have failed to com-

pare the amount of work done. Instead of being inferior to University College, Queen's College is affording a more extended education. If we inquire what are the objects which lead young men to a University in Canada, we find there are very few here indeed, who have £700 or £1000 to spare, and time to spend in sowing wild oats, "and then make up his mind what his special profession in life may be," as some do at the Universities of Oxford and Cambridge, as stated before the Parliamentary Committee by Professor Wilson, but that they may qualify themselves to enter the ranks of some of the learned professions.

University College, however, has failed to give them professional training, because they have abolished the Faculties of Law and Medicine, so that now Queen's College occupies a more noble position. She has all the Faculties established, and she has a more complete curriculum. We have a complete staff of Professors in medicine, and we confer a degree confirmed by the royal charter, which is better than a degree from the University, because they give a degree for which they have not taught.

The second point is with regard to the scholarships, which have been stated, were thrown open to the country. Although this might appear to be really the case, yet, they have an encumbrance which has already proved an insuperable objection with some, who felt disposed to compete for them. One of our students at Queen's College, whose name I may mention, (Dr. Laidlaw,) passed through Toronto and came to Kingston to study with us. He went to Toronto for the purpose of competing for one of the University scholarships. He was asked, "where do you intend to procure your Degree?" He answered at Queen's College, Kingston. He was then informed he would not be allowed to compete unless he would procure his Degree in the Toronto University. He thought their Degree was not worth so much as a Degree from Queen's College. Why? Because Queen's College gives a Degree only in the departments in which she has a competent staff of Professors to teach. He therefore, spurned the idea of competing under the prescribed conditions. (Cheers.) It is quite evident that this system is a most unjust one to other Universities, and may, in some instances, have the effect of enticing some of their most clever students from

them, and Toronto University may thus gain laurels by having enrolled in their list of graduates, persons who may have never heard a lecture within the walls of University College.

While they derive such enormous sums from the State they fail to give such an education as will qualify a man for any of the learned professions, law, medicine or theology. In Queen's College, we have these departments complete. We have a staff of Professors to teach the student, and qualify him for obtaining a degree. We not only have a degree in Law, but we qualify the student to take that degree. We have two Professors of Law, and also a Dean of Faculty, who are well known to you as able men in that profession, who deliver courses of Lectures, so that Queen's College does not confer a paper Degree in a department which she does not teach, but, one which possesses an intrinsic value. We give no degree but to those who are able to take it creditably. As, however, the evening is so far spent, I will just merely move the resolution;

"That this meeting memorialize both Houses of Parliament, in accordance with the resolutions already passed." (Cheers.)

The resolution was seconded by Sheriff Corbett, and carried, with applause.

It was moved by Hon. John Hamilton, seconded by Wm. Ferguson, Esq.,

"That the thanks of this meeting be given to the Mayor, for his conduct in the Chair, on the occasion, and that the proceedings of the meeting be made public through the press." Carried.

The business of the meeting was thus brought to a close, amid great cheering.

## RESOLUTIONS.

Moved by the Very Rev. Principal Leitch,  
Seconded by John Fraser, Esq.,

1. That it is desirable that the system of higher education established in Upper Canada, be rendered more national in its efforts and results than it has hitherto been, and that these objects can best be attained by means of Collegiate Institutions established in different parts of the Province; and that the apportionment of the University Endowment be made, so as to grant a fair share of public aid to such Colleges.

Moved by the Hon. Alexander Campbell, M. L. C.,  
Seconded by Alexander Cowan, Esq.,

2. That the University of Toronto, although monopolizing the ample national endowment granted for higher education, has hitherto failed to accomplish the object contemplated by its establishment; that no chartered Colleges have been induced to affiliate themselves to it; that its benefits have been restricted chiefly to Toronto and its neighborhood; and that the entire expenditure of the national endowment through it and University College, does not reach the people at large, for whose benefit the endowment was intended.

Moved by the Rev. President Nelles,  
Seconded by the Venerable Archdeacon Stuart:

3. That although the Statute made provision that the University of Toronto should be separated from University College, the two bodies are now practically identical, so that the University does not act as a check upon the College: that in any reformatory measure, to maintain a uniform standard of education, and secure the efficiency of the Colleges receiving a share of the endowment, there should be a central Univer-

sity Board, impartially constituted or totally unconnected with the affiliated Colleges.

Moved by Thomas Kirkpatrick, Esq., Q. C.,  
Seconded by Colonel Cameron :

4. That it appears from the evidence on the University question, that Upper Canada College, which serves as a Grammar School to prepare students for University College, Toronto—in short, a Toronto Union, Common and Grammar School, enjoyed during the three years last preceding the year 1859, a revenue of twenty-five thousand dollars more than the whole sum received from the Grammar School fund by the whole seventy-five Grammar Schools of Upper Canada ; and that by the original destination of the endowment, the city of Kingston has an equal right to a fair proportion for the maintenance of a first-class Grammar School with a suitable staff of teachers.

Moved by Dr. Lavell,  
Seconded by John Paton, Esq.,

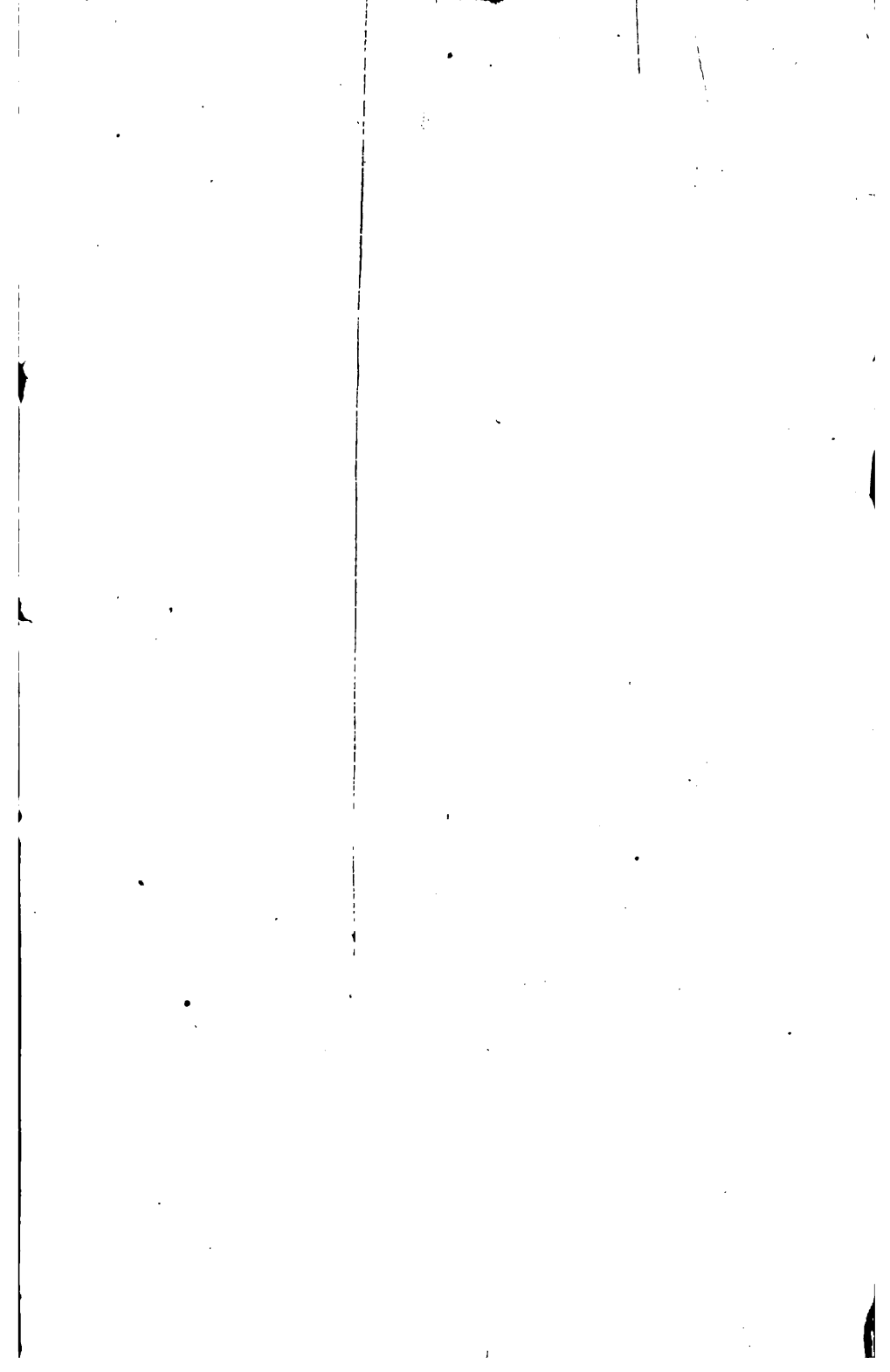
5. That the evidence in the University question, taken before a Committee of the Legislative Assembly last Session, and since printed, affords ample evidence of extravagance and waste of the public funds, and that this Meeting use all means in its power to effect a reform.

Moved by Dr. Dickson,  
Seconded by Sheriff Corbett,

6. That this Meeting memorialise both Houses of Parliament, in accordance with the Resolutions already passed.

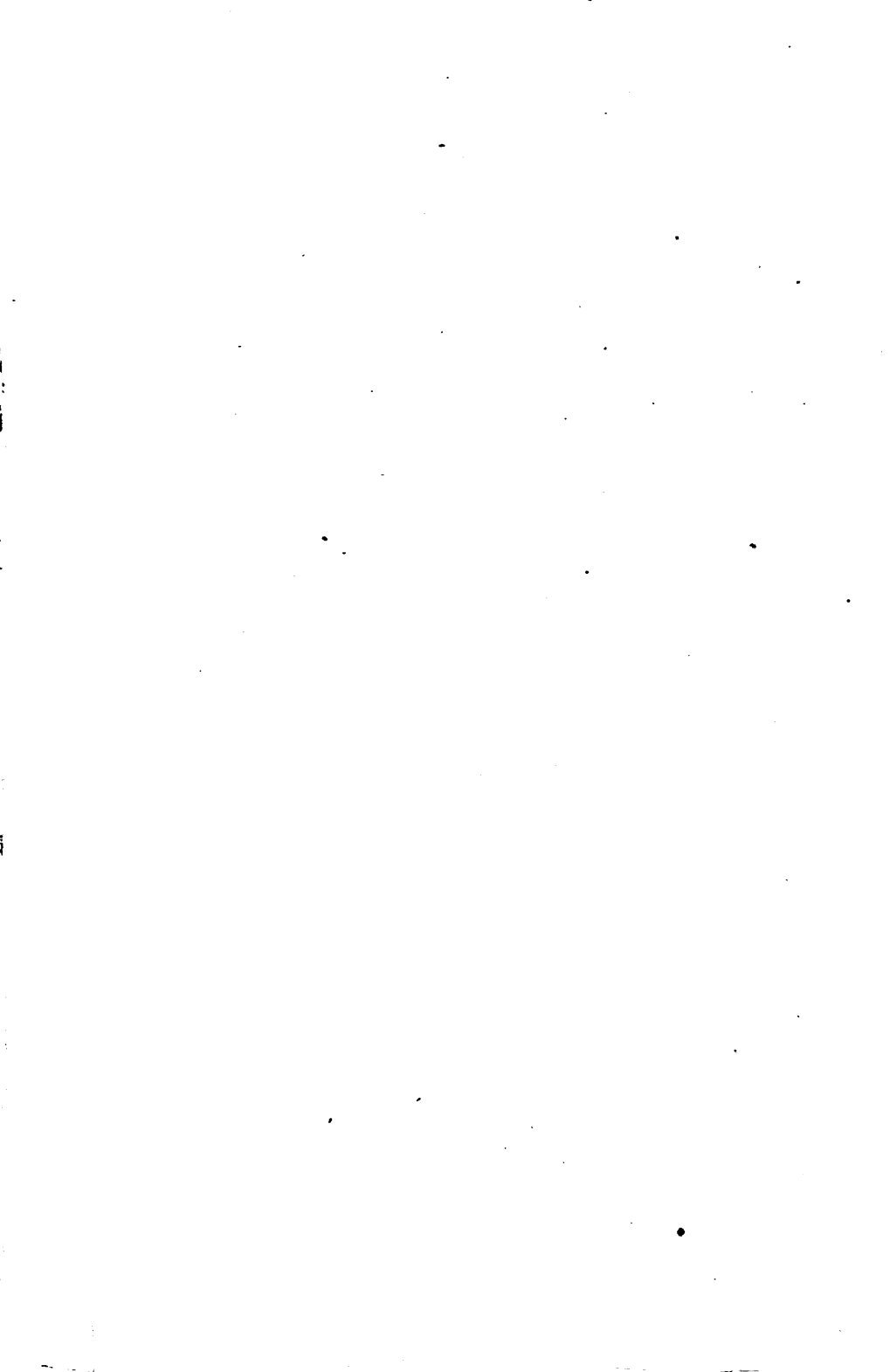
Moved by the Hon. John Hamilton, M. L. C.,  
Seconded by William Ferguson, Esq.,

7. That the thanks of the Meeting be given to the Mayor for his conduct in the Chair on the occasion, and that the proceedings of the Meeting be made public through the press.











Gaylord Bros.  
Makers  
Syracuse, N. Y.  
PAT. JAN. 21 1908

This book should be returned  
to the Library on or before the last  
date stamped below.

A fine of five cents a day is incurred  
by retaining it beyond the specified  
time.

Please return promptly.





2044 079 798 997